

A HISTORY OF THE QUAPAW

By Vern E. Thompson*

The Quapaw tribe of Indians was first authoritatively mentioned in historical reports in the chronicles of the DeSoto expedition of 1539-1543. At that period, the tribal population was estimated at more than 6,000 members but the exact number even in modern times has always remained obscure.¹ Traditionally the Quapaw were first located in the Ohio Valley. The Wabash and the Ohio rivers were called by the Illinois and the Miami Indians, "The River of the Akansea" because the Akansea (or Quapaw) formerly dwelt on the banks of these two streams.

The Quapaw is a tribe of Siouan linguistic stock. Tradition has been found among the Siouan peoples to the effect that their former residence was east of the Mississippi River, and that a group of five tribes (the Dhegiha), including the Omaha and the Quapaw, separated from the others during their residence in the Ohio Valley. This tradition gives an account of how this group divided upon reaching the Mississippi River; and that one part, or the Quapaw went downstream, and the other, or Omaha, went upstream. Two new group names appear from this time:² *Quapaw* (Ugakhpa) meaning in the Siouan language, "those going downstream" (or "those going with the current"), and *Omaha*, meaning "those going upstream" (or "those going against the current"). The Omaha group included the Omaha, Kansa, Ponca and Osage.

There is a close linguistic and ethnic relation between the Osage and the Quapaw tribes.³ The two tribes were neighbors for years, the Quapaw living south of the Arkansas River, and the Osage, north of this river. History records that sometimes they were allies and at other times, enemies. In recent years, the Quapaws and the

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¹ Frederick Webb Hodge, *Handbook of American Indians*, Bur. of Amer. Ethn., Bulletin 30, (Washington, D. C., 1910), pt. 2.

² Mary McAltmont Vaughn, "Habitat of Quapaw Indians," *Arkansas Historical Publication* (1908), pp. 521-530.

³ Hodge, *op. cit.*

Osages have been on friendly terms, and visit back and forth in attending their tribal ceremonials. Many of the Quapaws and the Osages have intermarried. The writer is advised that the dialects of the two tribes are very similar and that the two tribes have little trouble in understanding one another.

The Quapaws had numerous contacts with the early French explorers who found them located on the Mississippi or the Arkansas River some 130 years after DeSoto's visit. They were known then under the name of Akansea.⁴ The first French explorer to visit them was the missionary, Marquette, who arrived at a village of the Akansea in June, 1673, accompanied by Joliet. Although the French called them the Akansea (or Akanseas), the tribe called themselves Ougupas or Quapaws.⁵ Marquette visited but one village and that was on the eastern bank of the Mississippi River. There they called themselves Ougahpah (or Kouhpah). The French explorer, LaSalle, in 1682, found three villages of the tribe along the Mississippi River, one on the west bank; the next eight leagues below on the east bank; and another six leagues below on the west bank at the mouth of the Arkansas River. Tonti, the French explorer, mentions, as Akansea villages, Kappa on the Mississippi and Toyengan, Toriman and Ostony inland.⁶ LaSalle, in his expedition down the Mississippi in 1682, mentions the Akansea villages as "Kapaha" village on the Arkansas, another village three days farther away situated on the border of the river and two others farther off in the depth of the forest and finally that of Imaha, the largest village of the nation.⁷

In July, 1687, Joutel found two of their villages on the Arkansas and the others on the Mississippi. When LePage Dupratz visited this section some years later the Akanseas had retired some distance up the Arkansas River and had been joined by the Michigamea and some of the Illinois.⁸ On various maps and in early historical references the Quapaws were known by other names.⁹

At the time of the visit of LaSalle in 1682 to the Quapaw villages, they went with him to the Indian tribe called "Talusas" and on the way the villages Tourika, Jason and Kouera were passed although they did not stop because these Indians were hostile to the Akansas and Taensas. On the way a village of the Koroas two leagues

⁴ *Ibid.* For a brief history of the Quapaw and their ethnic origin, see Muriel H. Wright, *A Guide to the Indian Tribes of Oklahoma* (Norman, 1951).

⁵ Hodge, *op. cit.*

⁶ *Ibid.*

⁷ *Ibid.*

⁸ *Ibid.*

⁹ These names include Kappa, Cappa, Ougapas, Oguapas, O-Guah-Pas, Pacaha, Papikaha, Kappaws, Kiapaha, Acansa, Acansas, Acansea, Accanceas, Akamsea, Akansas, Akanceas, Akansa, Akansas, Akansea, Arkansas.—*Carte de la Louisiana*, Library of Congress, Washington, D. C. (Map Div. Mar. 29, 1927); and Franquelin's *Map of Louisiana* (Map Div. Sept. 8, 1904), copy of the original formerly in the Archives de la Marine, Paris, France, having been lost.

distance from that of the Natches was visited by LaSalle. This Indian tribe was afterward annihilated and driven out of the state of Arkansas by the Quapaws.¹⁰

The Arkansas River, from the earliest time, was known as the River of the Arkansas, or Akansea (Quapaw) and all the early maps of 1682-1685 and 1700 show the Quapaw villages situated on the Arkansas and Mississippi River both north and south of the Arkansas River in the eastern part of Arkansas. Some of them show, besides the villages on the lower Arkansas, the Quapaws located far to the west in the area ceded by them to the United States in what is now the state of Oklahoma. The Quapaws are the only Indians shown on most of the ancient maps as inhabitants of the area between the Arkansas and Red River and in Southern Oklahoma.¹¹

Between the original discovery of the Quapaw Indians in 1541 and the year 1750 or a period of approximately two hundred years the population of the Quapaw Tribe had been reduced to approximately 1,400, having suffered the ravages of disease introduced by contact with the white man.¹² In 1805, John B. Treat, on an official mission for the Secretary of War of the United States, found the number of tribal warriors at somewhat below 300, indicating a population of from 1,000 to 1,500 persons.¹³

While it appears that other Indian tribes besides the Quapaws may have resided in portions of Arkansas at the time of DeSoto (1541) yet the Quapaws were one of the strong tribes of the Southwest and at that time they were known in history as a virile, self-sustaining and self-supporting tribe. Later they were sufficiently powerful to have driven the Michigamea Indians out of Arkansas near the end of the 17th Century and to destroy the Tiow and Koroa tribes in 1731.¹⁴

History reveals that the Quapaws never took up arms against their white invaders and that from the earliest history this tribe adopted a policy of co-operation and alliance with the Spaniards, French and Americans who successively exercised dominion and sovereignty over this area. They were always allies and were never known as enemies of the whites or to have engaged them in battle.¹⁵

¹⁰ B. F. French, "La Salle's Expedition," *Historical Collections of Louisiana*, Library of Congress, Washington, D. C.

¹¹ *Carte de la Louisiana*, op. cit., p. 335.

¹² Hodge, op. cit.

¹³ John B. Treat, Original letter to the Secretary of War, Quapaw File, National Archives, Washington, D. C.

¹⁴ Dr. John R. Swanton's testimony in the case of The Quapaw Tribe of Indians, in the transcript filed in Docket No. 14, in the Indian Claims Commission, Washington, D. C.

At the time of the first white contacts with the Quapaws they were strong and well-made, civil, liberal and active and gay of humor. They had made considerable advance in culture, using walled villages and building large mounds forty feet high upon which they sometimes placed their chief buildings. Their village houses were long with domed roofs; they built artificial canals in which they maintained fisheries and from which they took fish with nets. They were active tillers of the soil and manufacturers of pottery; they used deer cloth for their tables and buffalo skins for their bed coverings.¹⁶ They sowed large fields of maize.¹⁷ Game and fruit of all kinds were plentiful.¹⁸ They hunted over wide areas and were known at least in 1805 to have engaged in the business of raising corn and horses for trade with the whites.¹⁹

BEGINNING OF TRIBAL DISINTEGRATION

As heretofore pointed out, the Quapaw Tribe when first discovered by DeSoto in 1541 was reported to have a population of between 6,000 and 7,500 members. By 1750 the population had been reduced to approximately 1,400 to 1,600 persons or a loss of approximately 5,600 persons in 210 years; and in 1805 we find the population had been reduced from 1,500 to 1,000 persons, showing a shrinkage of approximately 500 in the ensuing 55 years. This loss cannot be attributed alone to loss in battle between the Quapaws and their Indian enemies because historically they were strong and almost always victorious in battle with their Indian enemies.

John B. Treat, a representative of President Jefferson, who was sent out to investigate and report to the President after our acquisition of this territory through the Louisiana Purchase in 1803, in his report made in 1805 says:²⁰

The Quapaws are a people who have never been known to be at variance with the whites; but are equally well known for their valor and great bravery displayed when in hostility with other Indian tribes on this side of the Mississippi, however from a residence in the neighborhood of either the French or Spanish, and having a general intercourse with those people, they have been reduced, both in numbers and warlike prowess; at present their number of warriors or gun-men is somewhat below three hundred who, with their families, reside on opposite sides of the River (Arkansas) in their different villages; the first of which is governed by the principal Chief Wah-pah-te-sah, a person about forty years of age.

¹⁵ Treat, *op. cit.*

¹⁶ Hodge, *op. cit.*

¹⁷ From translation of Account of De Soto's Expedition, in Part II, *Historical Collections of Louisiana*, Library of Congress, Washington, D. C., pp. 172-182.

¹⁸ Joutel's *Historical Journal*, Library of Congress, Washington, D. C., p. 165.

¹⁹ *Territorial Papers of United States, Louisiana-Missouri Territory, 1803-1806*, Library of Congress, Washington, D. C., pp. 276-284.

²⁰ *Ibid.*, footnote 19.

tall and well made; residing in the village Tee-ah-de-moh which is the nearest, and distant from the Post about two and a half leagues; the second or village OO-Zoo-too-we lying four or five miles beyond is likewise governed by its own chief, E-halsah, a person nearly of the same age, not possessing those personal endowments which the first has claim to, nevertheless is but little inferior in influence among his countrymen; O-gaph-pah five miles beyond has also its separate chief Hay-yah-wa-to-me-kak, a stout and rather corpulent person, who notwithstanding he has already seen more than ninety years occasionally rides into the Post (he however is assisted in his government by his Son the Orator) and whom in public counsel (on account of his venerable age) is always complimented by being permitted to speak before Wah-pah-te-sah, the Chief.

Those people become less active than formerly they were; or than the Chickasaws or Choctaws now are; the two latter going out in four or six months hunting excursions, whilst the former seldom are out (sic) more weeks; leaving their females at home engaged in raising corn much of which they dispose of in this settlement, and the raising of Horses which they also dispose of both to Whites and Indians (who come from over the Mississippi.)

Undoubtedly the gradual, and at times rapid, decrease in the Quapaw population was due primarily to the introduction of cheap whiskey into the Indian country by the early fur traders. This seems to have resulted directly or indirectly in a systematic weakness in turn resulting in tuberculosis as a racial weakness, not theretofore existing; and epidemics of small-pox which were in part caused by exposure to this disease among the early Spanish and French explorers and fur traders. St. Cosme, who descended the Mississippi with Tonti in 1698, found the tribe, or at least two of the villages, decimated by war and smallpox, the disease having destroyed "all of the children and a great part of the women."²¹

The historical journal of Father Charlevoix of 1721, taken from the *Historical Collections of Louisiana*²¹ contains the following account of the ravages of smallpox among the Quapaws:

I found the village of the Ougapas in the greatest tribulation. Not long since, a Frenchman passing this way was attacked by Smallpox; the distemper was communicated presently to some savages and soon after to the whole village. The burying place appears like a forest of poles and posts newly set up, and on which hangs all manner of things; there is everything which the savages use.

I had set my tent pretty near the village, and all night I heard weeping; the men do this as well as the women; they repeated without ceasing, "Nihahani" as the Illinois do, and in the same tone. I also saw in the evening a woman who wept over the grave of her son, and who poured upon it a great quantity of sagamite.²² Another had made a fire by a neighboring tomb, in all appearances to warm the dead.

²¹ B. F. French, *Historical Collections of Louisiana*, Part III, p. 126, Library of Congress, Washington, D. C.

²² Webster's *Encyclopedic Dictionary* defines "Sagamite" as "red oxide of titanium."

It appears to have been a common early custom among many tribes of Indians to place at the head of the graves of their dead, poles, and to decorate these poles with different articles of food for use, symbolic of the spirit's need after it had left the body.

The writer has seen similar graveyards among the Ottawa Indians at Middle-Village, between Harbor Springs and Cross Village in the northern part of the Southern Peninsula in Michigan. This custom seems to be still observed there except that now the poles are decorated with flowers, either natural or artificial.

THE EFFECT OF THE LOUISIANA PURCHASE ON THE QUAPAW TRIBE

The Louisiana Purchase in 1803 had a far-reaching effect on the future destiny of the Quapaw and other Central American Indian tribes. This purchase included all of the states of Arkansas and Oklahoma as well as eleven other states. Practically, since the discovery and exploration of this part of the Louisiana Purchase this area had been under the sovereignty of the Spanish government. A short time before its purchase from France, for strategic purposes this area had been transferred to France.

The Purchase took in about 900,000 square miles which, after interest payments, cost about four (4) cents per acre. This statement is frequently made in an attempt to fix the then value of this land. As a matter of fact it does nothing of the kind because, in the first place, it only transferred the sovereignty or right to govern this vast territory, and did not purport to transfer any possessory claims of the then occupants of the land and specifically required the United States to recognize the rights of all legitimate claimants. Furthermore, at that time Napoleon's minister, Count Francois Barbe-Marbois, surprised President Thomas Jefferson's special representatives, Robert Livingston (then U. S. Minister to France) and James Monroe (later to become president of the United States) by offering this vast territory to the United States at such a nominal price because Napoleon was "hard up and weak at sea, fearful of British seizure and generally blue and discouraged at recent reverses In the New World."²³

This acquisition of new territory situated on the banks of two main arteries of commerce, the Mississippi and Arkansas rivers, together with the recent development of the steamboat, started a stampede of emigration from the eastern seaboard and from Europe. Soon this area was overrun by hardy and ruthless pioneers, who did not wait until the government had acquired the Indians' rights, and without permission of either the United States or the Indians, began settling among the Indians. They were referred to as "squatters." After the Purchase of Louisiana, the United States (in theory at

²³ Charles Nutter, *Kansas City Star*, for March 1, 1953.

least) pursued a uniform course of extinguishing Indian title only with the consent of those tribes which had occupied clearly defined portions in the area as their ancestral homes and hunting grounds.

We have heretofore spoken of the humane doctrine announced by Congress after assuming sovereignty over the Indians, upon the acquisition of Louisiana, by extinguishing the title of the Indians only by their consent. From all the writer's research, he is convinced that that doctrine was adopted in good faith; and that the majority of the members of Congress and their constituents and the Courts in interpreting laws relating to the Indian population of the United States, generally intended to carry out and enforce this Christian and humane principle. It often happens in legislative processes, the only side of the question presented to legislative committees in drafting laws is that of parties or groups lobbying for legislation by those who have selfish purposes to serve.

This situation is graphically exemplified by the Quapaw history at the beginning of the 19th Century. Shortly after the acquisition of the sovereign rights over Louisiana, the immigrants in this territory began to agitate for the formation of the Arkansas Territory, and for the extinguishment of the rights of the Indians in this area, irrespective of their attachment to their ancestral home.

Under the terms of the Treaty of 1818, there was reserved to the Quapaws on the South bank of the Arkansas River and in the vicinity of what is now the City of Little Rock, Arkansas, a reservation of 1,163,704.75 acres.²⁴ A petition was presented to Congress on January 30, 1819, memorializing Congress to create the Arkansas Territory which would include this reservation and about ten days later a bill was introduced in Congress to create this territory. The House of Representatives passed this bill on February 20, 1819, and the Senate passed it a few days later. On March 2nd, 1819, President Monroe signed the Act and the Territory of Arkansas became a reality. The first Legislature was held at Arkansas Post, adjacent to this reservation. Robert Crittenden, the Commissioner who negotiated the Treaty of 1818, in which the Quapaws surrendered their claim to a vast area lying west of the Reservation reserved for the Quapaws, became the first Territorial Secretary, and ex-officio Lieutenant Governor. As a part of a real estate speculation in which it appears, Crittenden was interested financially, a new town site named "Little Rock" was started adjoining the Quapaw Reservation on the west sometime in the spring of 1820. During the summer of this year, some of the original town site of Little Rock was sold to Robert Crittenden and other political associates. When the Legislature of Arkansas Territory re-convened on October 2nd, 1820, at Arkansas Post, a bill was pending in the Arkansas Legislature to

²⁴ Charles Kappler, *Indian Affairs, Laws & Treaties*, (Washington, D. C., 1904), Vol. II, p. 210.

make Little Rock the permanent capital of the Territory, and shortly thereafter the bill was passed and approved by the Governor.²⁵

This condensed account of the founding of Little Rock and its establishment as the permanent capital of the Territory, and Crittenden's connection therewith, is important as a part of the history of the Quapaw tribe as it shows clearly the intrigue and fraud perpetrated on the untutored Quapaws in despoiling them of the last vestige of their ancestral home²⁶ and the cause of their subsequent sufferings and impoverishment to be mentioned in detail hereafter.

The Arkansas Gazette, one of the oldest newspapers in the United States, still published, was first established and started publication on November 20, 1819. Frequent notices in that paper show the history of the Quapaws at the time that they were induced to part with the last of their land in Arkansas in 1824 and until their enforced migration to their present location in Oklahoma, then a part of the Indian Territory. *The Arkansas Gazette* for February 5, 1820, has an article stating that one of the most important things to be presented to the General Assembly of Arkansas Territory was to urge Congress to "appoint Commissioners to treat with the Quapaw Indians for the extinguishment of their claim to lands south of the Arkansas River." The same paper for March 11, 1820, published a copy of the Petition of the Legislative Council and the House of Representatives for the Territory of Arkansas to the Congress of the United States, which among other things states: "The Tribe of Quapaws are, Sir, now reduced to between three and four hundred souls. They possess a country that commences at the very spot where your memorialists are now assembled, from thence their reservation runs up the Arkansas River for a distance of about 200 miles."

It appears in *The Arkansas Gazette* that a memorial from the General Assembly of the Territory of Arkansas requesting Congress to acquire these remaining lands, was presented in 1822. The files of this paper of January 28, 1823 sets out the platform of Thomas P. Eskridge, a candidate for Congress, one of whose promises to the people was that he would endeavor to have this Quapaw title extinguished. Henry W. Conway, another rival candidate, in the issue of that paper of April 8, 1823, made the same promise.

Robert Crittenden, who had interested himself in a part of the townsite of Little Rock while acting Governor of the Legislative Council and House of Representatives of Arkansas Territory, in a message to the Legislature (*The Arkansas Gazette*, October 7, 1823), urged the extinction of the Quapaw title, saying: "We have asked for a small appropriation to extinguish the Quapaw claim situated in the heart of our country, rich and valuable beyond calculation, and covering half of our townsite at the permanent seat of Government."

²⁵ Dallas T. Herndon, *Highlights of Arkansas History*, (Little Rock), p. 28.

²⁶ Dallas T. Herndon, *Why Little Rock Was Born*, (Little Rock, 1933).

Henry Conway, who had campaigned on the platform that if elected he would secure legislation to that effect, was elected; and true to his promise, he secured the passage of a bill authorizing the President to negotiate for securing this rich Quapaw land.

An extract from *The Arkansas Gazette* of May 4, 1824, shows that the Quapaws did not want to dispose of this land but were pressured into it:

Arkansas Gazette, May 4, 1824. . . . our village has been enlivened for some days past, by the presence of all the Chiefs and most of the men, of this Nation of Indians, amounting to 79 persons in all, who came here for the purpose of receiving from the Acting Governor the annuities due them for the two last years. The sum due the nation, amounting to \$1,000.00 was paid to the Chiefs yesterday morning, and was immediately distributed by them to the several families belonging to the nation; and in the evening, nearly the whole party started on their return to their villages. During their stay here, they conducted themselves in the most peaceable and orderly manner toward our citizens, and toward each other.

The Quapaws were once a numerous and warlike nation, but, like most other Indians, who imbibe the vices without the virtues of the whites, they retain but a small remnant of their former power, and now number only about 467 souls. They are divided into three villages, each of which is under a hereditary Chief—are a remarkably peaceable and quiet race—profess the highest respect and friendship for our government, for their Great Father, the President of the United States, and for the white people generally, and speak with much pride of their never having shed the blood of the white man.

These Indians own a vast body of land, lying on the south side of the Arkansas River, commencing immediately below this place, and extending to the Post of Arkansas, comprising several millions of acres, a great part of which is represented to be first-rate cotton land. One of the first wishes of many of our citizens, and of hundreds of others who have visited the Territory with a view of emigrating to it, is for the purchase of the Quapaw lands; and it was generally expected that the Quapaws were ready to cede them whenever the government should be disposed to purchase. It appears, however, that they are not yet in a humor for parting with their lands. At the Talk held with them yesterday morning, Mr. Crittenden, Acting Governor, told them that he expected shortly to receive instructions from the President to hold a treaty with them for the purchase of their lands, and inquired whether they were willing to sell. At first they appeared disposed to waive the subject, by giving evasive answers to the questions which were asked them. But on being pressed for a reply, they finally stated, in substance, that they were not prepared to give a decisive answer at this time—for the present they would answer no—and intimated a wish that the subject should remain for a future negotiation, when the proposal shall be made by authority of the government. And so the matter rests at present.

Then, before inquiring of the Quapaws what they would take for their lands if they decided to sell, Congress made an appropriation of \$7,000.00 to be used in paying the expenses of the negotiation of the treaty and to pay the Quapaws. John C. Calhoun, Secretary of War, whose department was charged with the administration of Indian Affairs, wrote Robert Crittenden that he had been appointed as sole Commissioner to negotiate a treaty with the Quapaws and he was directed to secure this property at the smallest figure obtainable.

A significant news story relative to the proposed meeting of Robert Crittenden with the Quapaws, appeared in *The Arkansas Gazette* of November 2, 1824, in which the statement was made that Crittenden would meet with the Quapaws at the Treaty Ground in the neighborhood of Colonel Harrington's place. The report in *The Arkansas Gazette* of the consummation of this treaty, appearing in the issue of November 23, 1824, is of interest:

Purchase of the Quapaw Lands.—We feel highly gratified in being able at this time to congratulate our fellow-citizens of Arkansas, on the complete accomplishment of his desirable object. It was effected, by Treaty, by Robert Crittenden, Esq., Commissioner on the part of the United States, on the 15th inst. Mr. Newton, Secretary of the Commissioner, has (with the consent of Mr. Crittenden) politely favored us with a copy of the Treaty, which we take much pleasure in laying before our readers today.

By this Treaty, it will be seen, that, with the exception of four or five sections, which are reserved for the benefit of particular individuals, the Quapaws have ceded the whole of their lands to the United States, and on terms highly advantageous to the latter. No doubts can exist of its receiving the sanction of the President and Senate of the United States, and we hope that the lands thus acquired will speedily be surveyed and brought into market.

Crittenden reported to the Secretary of War on November 24, 1824, in a letter written from Little Rock, in which he made the following significant and interesting statement:²⁷

An Indian will eat two U. States rations each day for ten days, and if I had limited them to one, I have no hesitation in saying they would have deserted the Treaty grounds. They were much averse to a cession of their entire claim and I was constrained to resort to every honorable means to gain upon their feelings, and obtain their confidence. You will perceive by my accounts that to effect this object I was not only compelled to give them as much as they would eat, but that I presented them with one blanket each, and the chiefs each a uniform coat. I flatter myself however, that if I have exceeded your estimate of the probable expenses of holding this Treaty, it will in your estimation be more than counterbalanced by the reduced price for which I have obtained their land.

In *The Arkansas Gazette* for November 30, 1824, is a stenographic report of the speech of the Quapaw Chief signing this Treaty of 1824. It graphically shows the reluctance of the Quapaws to give up their ancestral lands to which they were attached with ties of sentiment and religious belief in the sanctity of the graves of their ancestors. This touching speech is quoted as follows:

My Father—I wish to answer the Speech you made your red children yesterday. Your feet are on the white skin—the day is white—you are white! All emblematical of purity. And this day I beg of you mercy toward us. The whites have at all times exhibited pity for us—do not now withhold it. The land we now live on, belonged to our forefathers. If we leave it, where shall we go to? All of my nation, friends and relatives, are there buried. Myself am old, and in the same place I wish to deposit my bones. Since you have expressed a desire for us to remove, the tears have flowed copiously from my aged eyes. To leave my natal soil, and to go among red men who are aliens to our race, is throwing us like out-

²⁷ Original letter, Quapaw Indian Files, National Archives, Washington, D. C.

casts upon the world. The lands you wish us to go to belongs to strangers. Have mercy—send us not there. In former times we exchanged, and gave you the north for the south side of the Arkansas River. Since, we have sold some, and reserved but a small portion for ourselves, which, we beg you, let us keep. Your forefathers had pity on ours—have you mercy on the present generation. After our fathers died, who ceded away a part of our lands, we were sent for to St. Louis. We went and treated, and gave away lands. But they were then merciful, and left us part. We beg you to do the same, and leave us now a part for the residence and burial ground for the few that remains of our decayed tribe.

In the treaty that we made with our father at St. Louis, we gave from Little Rock to the Canadian, including the Warm Springs, and reserving the Salt Springs. He in that respect has deceived us. None has been reserved. The land you wish to send us to now, is inhabited by many tribes; and to go there this winter, is terrifying to us. Father, I have now concluded.

THE QUAPAW "TRAIL OF TEARS" IN THEIR TREK TO AND FROM THE CADDO COUNTRY

After the Quapaws had been fraudulently dispossessed of the remainder of their land in Arkansas and after repeated requests to be permitted to stay in Arkansas on any cheap land that might be given them by the Territory of Arkansas or the United States Government, they were placed in charge of a Frenchman by the name of Barraque and compelled to make the journey to the Caddo Country south of the Red River. The Government had assured them that the Caddoes would be glad to take them in, allot land to them and make them members of that tribe. As a matter of fact, no definite arrangements had been made with the Caddoes.

The late Dallas T. Herndon, of the Arkansas Historical Commission, translated Barraque's report which graphically describes this "Quapaw trail of tears."²⁸ Yet we do not have to rely alone on Barraque's dramatic delineation of this wretched chapter of the Quapaw's suffering and impoverishment following the acquisition of their remaining lands in Arkansas, since there is the report of their condition, printed in *The Arkansas Gazette* for September 5, 1826. This news story is a concise, factual statement appearing in the public press at that time which cannot be said to be a biased statement by the writer of this history:

Arkansas Gazette, Sept. 5, 1826.

The Quapaw Indians.—This tribe of Indians, (whose removal from the Arkansas to Red River, took place last spring, pursuant to the treaty concluded with them in November 1824), we are sorry to learn, have recently been reduced almost to the last extremity of wretchedness and want, bordering on a state of actual starvation, in consequence of the inundation and total destruction of their crops of corn, occasioned by the overflowing of Red River, during the latter part of last spring and the early part of the summer. A deputation from the tribe was a short time since dispatched to this place, for the purpose of laying their distressed

²⁸ See Appendix A for the translation of Barraque's report from the *Report of the Arkansas Historical Commission*, Vol. 4, pp. 326-31.

situation before the Governor, and soliciting him to afford them some relief.—This relief, we feel much satisfaction in stating, was promptly afforded. The Governor immediately gave an order for the purchase and delivery to them, of five hundred bushels of corn; and, to prevent the impositions which are too often practised on these untutored sons of the forest, he very prudently took the precaution to direct that the corn should be delivered to the Chiefs, at the residence of the tribe, in the presence of two magistrates, who are to certify the fact of its delivery.

This timely relief, has no doubt saved many of that unfortunate tribe from the horrors of actual starvation.

A further news story appeared in the same paper on February 13, 1827:

Arkansas Gazette, February 13, 1827.

The Quapaw Indians—We learn by a gentleman who came up the river a few days ago that a party of about 60 of these Indians have recently returned to their late villages on the Arkansas, near the Red Bluffs. Their appearance was wretched in the extreme, and they complain most pitiuously of their sufferings on Red River, where many of those who removed from Arkansas last Spring have actually *starved to death*! These Indians gave up a fine tract of country to the United States, and humanity requires that some further provision should be made by the government for their relief, and we trust that it will be made during the present session of Congress.

Their condition during this tragic period became so desperate that in 1827 the House of Representatives of the United States adopted a resolution directing the Secretary of War to communicate to the House, "any correspondence or other information in possession of the War Department touching the (present) condition of the Quapaw Nation of Indians, and the measures, if any, that have been taken to alleviate their distresses." In compliance with this request the War Department attempted to whitewash this "public outrage" by submitting reports of an Indian Agent to the effect that the distress of the Quapaws was only of short duration.

The records show at least over nine years of terrible tragedy growing out of the fact that all of their valuable lands had been taken away from them and the game, on which for centuries they had largely depended for existence, had been wantonly destroyed by the predatory habits of the early white settlers; and the growing desire of the whites to have them completely exterminated.

Between 1824 and 1833, available records disclose that the Quapaws, after repeatedly requesting that they be resettled in Arkansas, in desperation were induced to abandon their claim against the Caddoes, which the Indian agent there had reported could, on removal of the raft or dam across Red River, be made into valuable cotton land and would readily be saleable to white settlers.

At first only a few of the Quapaw Indians located on the small reservation in Indian Territory which the United States gave them in 1833, now a part of north-east Oklahoma, but most of them drifted down into the Osage and Creek Country in the Indian Territory, where they were received in a friendly manner and permitted

to live with the Indians on the basis of friendly visitors, but they were never adopted into either of these tribes or given any of their lands.

They were later induced to settle on the reservation set aside to them in 1833 shortly before 1893 at which time they asked Congress to approve a plan adopted by them to terminate their tribal holdings, except as to small tracts retained for agency purposes, and a small tract for the location of a Catholic Mission; and to divide their tribal lands among the members, so that thereafter they would hold their proportionate shares individually.

QUAPAW INDIAN ALLOTMENTS

Some of the Quapaws who remained on their reservation shortly prior to 1890 either became acquainted with or were contacted by a recent immigrant to that section from New York State, by the name of A. W. Abrams, who was supposed to have some Indian blood but he was not a Quapaw. He was a very resourceful and dynamic character and undertook to assist the Quapaws in inducing the scattered members of their tribe to return to their reservation and to effect a tribal re-organization. After the dispersal of their members in 1833 apparently the tribe had maintained no tribal organization. The remnant of the tribe which remained on their reservation with Mr. Abrams' guidance and assistance sent out urgent requests for the tribal members to return to their reservation and in fact set a "dead line" date for their return, advising them that a roll of the Quapaws was being prepared for the purpose of requesting Congress to divide their tribal holdings into individual allotments. As far as the writer is informed, all returned before the date set for their return. Apparently a few white families claiming some Indian blood had settled on the land left vacant by the large part of the tribe who had deserted their reservation. A few of these families, prior to the passage of the Act of the Tribal Council requesting Congress to approve the allotments of land made by the Quapaws, were adopted into the tribe as recited in the "Act of Quapaw National Council" of March 23, 1893. ²⁹ This reads as follows, after reciting the acreage contained in each allotment. "to each person entitled thereto by reason of their being members of our Nation by birth, or whose adoption has been approved by the Hon. Secretary of the Interior." The white allottees are now referred to as the "White Quapaws," to distinguish them from the members of the tribe who are Quapaw by blood.

On March 23, 1893, the Quapaws (their governing body, known as the Quapaw National Council, composed of its Chief and Councilmen), after long and earnest discussions with the entire tribal membership, divided the property in the Quapaw reservation, which up to that time had been held as community property, into allotments

²⁹ See Appendix B for the text of this Act of the Quapaw Council.

of 200 acres each, subsequently a second allotment of 40 acres, out of surplus land, was made. There is no record, as far as the writer has been able to determine, of any appeal having been taken to the "Honorable Secretary of the Interior" nor is there any record of any serious dispute being settled by the Chief and Council. This reveals the close and harmonious inter-governmental relations which have nearly always existed among the members of the Quapaw tribe and it is to be hoped that for their benefit this relationship may continue. The Act adopted by the Tribal Council provided that: "All differences arising between members of our Nation making said allotments shall be settled by our Chief and Council, subject to appeal to the Honorable Secretary of the Interior." This action of the Quapaw Tribal Council was ratified and confirmed by Congress on March 2, 1894.

NATIVE QUAPAW RELIGION

From the most authentic information available to the writer, the Quapaws were from time immemorial, worshipers of one God, their "Great Spirit", but originally they were influenced by many superstitions and worshipped, at least symbolically, idols and natural objects. Their religious beliefs were practical, well adapted to their time and environment and beautifully poetical. Their young people were taught that all nature was the Great Spirit's creation; that the trees, flowers, grass, animals and birds belonged to the "Great Spirit", placed here for man's good and that man was charged by the "Great Spirit" with their proper use and care and that needless waste of inanimate objects or cruel and unnecessary destruction of members of the animal kingdom were sins against the "Great Spirit." The watchful care of their "Great Spirit" over his creation was symbolized by the Sun, Moon and Stars; the Sun being the eye of the "Great Spirit" by day and the Moon and Stars by night. The Indians looked upon the thunder as the voice of God, and the lightning as the manifestation of his wrath and power. They prayed directly to him for rain and sunshine, as the giver of all their blessings and as the punisher of their transgressions. The Quapaw name for God or "Great Spirit" was "Wah-kon-tah", meaning "creator."

Among the ceremonials of the Quapaw worship was the "Ghost Dance." This dance usually lasted five days and five nights, during which time the devout Indians intermittently danced and rested. While dancing they sang chants which were, in fact, prayers of worship to their great God, "Wah-kon-tah."

The native Quapaw burial service illustrates their belief in the immortality of the soul. In these services the Chief officiates. As the body is lowered into the grave and returned to the earth from which its human elements came, the Chief breaks into bits tobacco leaves and casts them into the grave, accompanied with an Indian prayer or chant which in substance is a mixed admonition to the departed

spirit and a prayer to its creator. Let the writer relate the substance of this chant and prayer as related to him by an Indian well versed in the traditions and customs of his race, as told in his own words: "We say to the spirit: You have lived as long as you can—while you were here you believed in a creator, and we believe and have been told that your spirit lives and you are a child of God (Great Spirit) forever. We have always been told that. Try your best to enter the New World."

There was an old custom of the friends and relatives preparing and taking to the burial choice foods, some of which was buried with the body or left upon the grave, and the rest the relatives and friends ate at the grave. From that old custom, developed the "Last Feast" eaten after the burial and the annual feasts commemorating the death of the deceased relative which custom is still observed among the older Quapaws and their children who assist in keeping this beautiful custom alive.

EARLY NATIVE BANDS AND CLANS

The Quapaw Tribe was originally divided into four "Bands," which would correspond to our local political subdivisions, such as counties. They were Quapaw, German, O-so-ta-wa and the Lost Band. Each band was originally governed by a separate chief. This appears to have been the custom at the time of the Treaty of 1833, the four principal chiefs at that time being, Heckaton, Sarassan, Tonnonjinka and Kahekkteda.

The bands were subdivided into "clans" corresponding to our families, or family trees. Some of the best known of these were the Turtle, Deer, Buffalo, Snake, Bird and Elk clans. From these early clan names, came the names of present day Quapaws, such as White-birds and the Blackeagles (from the Bird clan.) The various members of the Buffalo family were named Buffalo Calf, Brown Buffalo (from the Buffalo clan). etc. The early custom was for the chief or the Medicine Man to give a name to the child, carrying with it a reference to the clan in which such child was born, under ceremonies similar to our modern day christening.

EARLY HUNTING GROUNDS OF THE QUAPAWS

The pioneer Quapaw resident of what is now Ottawa County, Oklahoma, formerly part of the Quapaw Agency, of the Indian Territory, had, according to the memory of old timers, much fine hunting grounds. There were a great number of wild turkey, deer, antelope, wolves, ox, panthers, American lions, quail and prairie chickens, but no buffalo. The Quapaws in early days spent much of their time in hunting and fishing. Little farming was done, only small patches of corn were raised. These small gardens were called "squaw patches" as the women usually did what little farm work there was done while the men kept the larder filled with game and fish.

EARLY MARRIAGE CUSTOMS AND CEREMONIES

Two kinds of marriage prevailed among the Quapaws, in common with most other Indian tribes, before their tribal affairs came under the regulation of the Federal Government or the State. They were citizens of the United States after allotment of their land, and since Statehood, also citizens of the State of Oklahoma.

The more common form of marriage among the early Quapaws was entered into without form or ceremony. It consisted simply of an agreement between an Indian man and woman to live together for an indefinite time as husband and wife. This form of marriage was often referred to as a "blanket" marriage. Divorces or "quittings" were known among the Quapaws and were as unceremonious as the "blanket" marriages. They simply disagreed and quit without the aid of courts or fancy attorney fees.

The writer is advised that there also was a ceremonial form of marriage among the more prominent members of the tribe, which included the ruling class, those connected with the chief's and councilmen's families and others. The groom's sister, or nearest girl relative, led the bride to the groom. Meantime, presents such as calicoes, blankets and ponies were taken to the bride's relatives where they were divided with much jesting and revelry. This ceremony was usually conducted in the early morning, about sunrise; the bride remained with her family until sunset, when she was taken to the groom and the marriage ship was fully launched. The writer's investigation as to the early Indian marriages has convinced him that in the majority of cases they were more successful and less tempestuous than the majority of the ceremonial marriages among the whites.

After Statehood many of the old Indians, with large families, asked to be and were remarried under the laws of the State. They were originally advised to do this by Indian Agents who were fearful that in subsequent litigation over estates and other matters in which the legitimacy of children might be drawn into question, marriage by such Indian customs as above described, would not be recognized. However, the courts have uniformly recognized such Indian marriages, providing there was only one wife, and the marriage was to be for an indefinite time and was not incestuous. A story which is frequently told in the Indian country about the judge who had admonished an Indian man that under the white man's law a man could have one wife, and that since he had two he must go home and dismiss one, is illustrative of what happened in such cases: The old Indian replied, "You tell him, Judge." The old Indian invariably used masculine gender "him" for the feminine "her."

It is true that many of the Quapaws, as many of the white race, have fallen by the wayside and have become poor and troublesome citizens. On the other hand this tribe can show as large a ratio of

intelligent, progressive, charitable and public-spirited citizens as can be found among any class, especially when one takes into consideration their relative chance for self-government and advancement.

The perpetuation of the old tribal ceremonials and tribal traditions of the American Indian should be encouraged, not for the purpose of retarding ultimate amalgamation with the white race, but for the purpose of preserving the beautiful and historical ceremonials for the enrichment of current history and as a valuable heritage to descendants of the original American.

The Quapaws are now located on the land granted them under the Treaty of 1833, which is now a part of Ottawa County, Oklahoma. They were made citizens of the United States March 3, 1901 . . . and since Statehood have become substantial tax payers. Their members actively participate in Municipal, County, State and National affairs.

DISCOVERY AND DEVELOPMENT OF LEAD AND ZINC

The story of the Quapaws would not be complete without at least a brief chapter on the unexpected and almost miraculous discovery of valuable deposits of lead and zinc ore on the shallow soil and poor lands set aside by the Federal Government to the Quapaw Indians in a half-hearted and belated attempt to repay the Quapaws for their cession and surrender to the United States Government of their claims to their once large territory south of the Arkansas River.

In fact, the Quapaws got the "leavings" when they were placed on their present reservation. All the more productive and desirable lands had been selected and secured by the larger and more influential tribes. Their land in 1833 was not considered to be more than a maximum value of \$1.25 per acre.

Forty acres of each allotment of two hundred and forty acres as finally allotted to the Quapaws was rough, stony land along Spring River and contributory creeks. The balance of the allotment was flat prairie land with thin alkali soil, poorly drained and adapted primarily to growing native prairie hay which land the Indian owner leased to white men engaged in harvesting and shipping hay, for approximately one dollar per acre. This \$200.00 per year was the average income of the Quapaw allottee until the discovery of ore.

For many years it had been known that free deposits of lead had been found in small quantities in and around Peoria, a small village located in the Peoria Indian Reservation, adjoining the Quapaw lands. Tradition has it that crude mining instruments, supposed to have been found in shallow shafts in this region were left there by early Spanish explorers. Much exploring had been done there but with little profit. The terrain of this Peoria region is rough and hilly, very similar to that in the Joplin district in the adjoining State of

Missouri and the Galena District in the State of Kansas. Both of these states cornered with the Indian Territory, now the northeastern part of Oklahoma. These districts were approximately twenty miles distant from the great Joplin-Galena mining district, then one of the largest lead and zinc mining districts in the world.

It was the general supposition among mining men that this Peoria district was on the fringe or edge of the mineralized district, but it was never supposed that there was any possibility of ore being discovered on the level prairie land allotted to the Quapaws and located some twenty miles from the mining district above mentioned. A few years after the Quapaw Allotments, a thin run of ore was discovered on the A. W. Abrams place located on somewhat rolling land near the Spring River *brakes*. This mine was known as the "Sunny Side Mine." Later considerable mining development was done a mile or two south of the Sunnyside Mine and a large mining camp grew up there. The town of some three thousand people was named Lincolnville, and was composed of general merchandise stores, boarding houses, pool halls, and so-called soft drink emporiums, a telephone exchange and a bank. While it lasted, Lincolnville was a wild mining town but it was very short lived. The thin ore soon ran out, investments in large mills and mining properties in this camp turned sour and large sums of money were lost. The courts were full of bankruptcy and receivership cases and this early dream of riches for mining men and Indian landowners turned into a sorry nightmare, and today Lincolnville is not even a ghost town. The mills, houses and stores have all been dismantled and moved away until today just one little old shack, once a busy store, is left as a reminder of this faded dream.

A few years later, while drilling a water well for an Indian, about five miles north of the town of Miami, rich cuttings of zinc ore were discovered and an attempt was made to revive the mining industry on the Quapaw reservation, but the memory of the Lincolnville fiasco, made investors wary. This latest discovery was on flat prairie land with no surface indications of ore. James Robinson and his associates, Charles Harvey and George and Al Coleman, who were then engaged in a small real estate business in Miami, which included renting hay land from the Indians and in running a well-drilling outfit, were the pioneer discoverers of the new mining field, shortly to be developed around and near this discovery of zinc ore, in the drilling of a well.

The story of how James Robinson and his associates, against apparently insuperable obstacles, strove to finally interest capital to develop this discovery into one of the Worlds greatest zinc fields which brought great wealth to this hardy band of early prospectors and brought riches to many Quapaws, would furnish material for a fascinating volume which would call for another story.

Out of this discovery and development beginning in 1891, came a new era for many, but not all, of the struggling Quapaws. Many who were fortunate enough to have ore discovered on their allotments, suddenly discovered themselves apparently rich. Their less fortunate neighbors, possibly just across the road, or the division line, were destined to have their hopes for riches blasted by the elusive nature of the ore deposits which have always defied determination of location and extent. A drill hole may develop the existence of a rich ore deposit, a shaft may be sunk at the cost of hundreds of dollars to find only an isolated deposit or chimney of ore, not of sufficient value to pay for development. On the other hand, an apparently insignificant and thin run of ore may widen and develop into a bonanza one day and dwindle into nothingness the day after.

To make a long story short, out of this discovery have come large incomes to many Quapaw Indians in the nature of royalties of from five to ten per cent and more on the value of ore removed from their lands. (The peak of lead and zinc production in Ottawa county was 1917-1919.) The Quapaws have naturally felt as if this income would last for the rest of their lives, and they gradually, and in some cases not so gradually, readjusted their living conditions to conform with their increased incomes. It did not take them long to transplant themselves from the "pony and saddle days" to the driving of the most expensive and fastest automobiles.

A story is told of an old Quapaw upon whose land rich ores had been discovered, standing all day around an automobile salesroom where expensive cars were on display. He still dressed modestly, even poorly, and wore his hair in braids, as was the custom among the older Quapaws. Finally at closing time, the proprietor who had given him no notice during the day, jocularly asked him what car he was going to buy. The old Indian says: "You-all sell George Redeagle a car?" The proprietor replied that he had. The Indian said: "How many cylinder?" He was advised that it was a twelve-cylinder Cadillac. The Indian replied: "Huh! Him a cheap Indian. Me want a twenty-four cylinder car."

While stories such as the foregoing are current, the fortunate Quapaws having large incomes from the mines were as frugal and wise in their spending as the average white man who had suddenly, and without previous training in the care and expenditure of money, come into possession of large incomes.

When the Quapaw reservation was partitioned into individual allotments at the Indians' request and by their own action (1895-6), their lands were by Act of Congress made inalienable for a period of twenty-five years, during which time these lands could not be incumbered in any way without the consent of the Secretary of the Interior. These restrictions would have expired in January 1921, but the Quapaws sent a delegation to Washington with instructions to

secure the passage of a law, extending these restrictions for a further period of twenty-five years, or until March 3rd, 1946. In the meantime, the Quapaw land as a part of the Indian Territory had become a part of the state of Oklahoma in 1907. The State was in need of taxable areas and a sentiment had been generated in Congress that when restrictions had once expired, they should not be extended. Hence, this delegation had much opposition both in and out of Congress and among some of their own numbers, in their supplications to Congress to extend restrictions so as to protect them in keeping the "manna" which after so many years of hardships and near starvation had suddenly come upon them—an act of Providence like the feeding of the harassed Children of Israel in Biblical times. Finally, through sheer persistence and after months of working among members of Congress, the Quapaw delegation was successful in securing the passage of the Act of March 3, 1921 (41 Stat. L. 1225-1248), which gave the Secretary of the Interior and his Department of Indian Affairs supervisory care and control over the income of this Indian people. Restrictions were subsequently extended over the lands of certain named members of the tribe which have not as yet expired.

Subsequent history has well proven the wisdom of these Quapaw Indian Statesmen and of Congress in passing this legislation. The despoiling of unrestricted and unprotected Indians, not versed in the business technic and tempo of the white race, constitute a black and disgraceful blot upon the history of this country. The mining industry developed on the lands of the Quapaw people is rapidly being exhausted and some day in the not far-distant future it will have gone into eclipse, as all such self-exhausting industries have.

The writer has attempted to condense as much as possible the highlights of the history of the Quapaw in this article and has attempted faithfully to document the salient statements made. Another at some future time may elaborate on the history of this interesting tribe about which only fragmentary accounts have been written and preserved.

APPENDIX A

WHEN THE QUAPAWS WENT TO RED RIVER

(A Translation)

By Dallas T. Herndon

This narrative is a free translation of an old faded manuscript recovered some years ago from a lot of papers thrown out of the governor's office in the old State House. It is written in correct French, but was evidently done with a goose quill on flimsy paper, so that much of it is barely legible.

It is dated January 1, 1826, and has every appearance of having been written during the journey of the Indians from the vicinity of Little Rock to

some point south of Red river, or it may have been written from notes made along the way at the end of the journey.

The author, perhaps a person appointed by the Governor of Arkansas Territory or the President of the United States to escort the Indians to the reservation given them in Louisiana, does not sign his name. He does record the fact that the account was written as a report to the Governor.

It is a well-known fact that the Quapaws were removed from Arkansas to a tract of land south of the Red river in Louisiana about this date, 1825 or 1826, and that they came back to Arkansas not many months later because of the sickly climate and the hostility of the Caddo Indians. It is very likely that the dates and the account here given of their journey are correct. The account follows:

The Frenchman's Report

On leaving the village of Lord Sarrasin I joined the Chief Hekattou at Waditteska Wattishka, in other words the Bayou of Black Clay. It was there that the beautiful daughter of the Chief Hekattou was delivered of a daughter. It was necessary that the chief remain there all that day of the 15th in order that a little strength might be recovered by this remarkable person, for the accouchment had been very terrible. For three days she was in labor, and if the great doctor of the nation had not been found there they would have thought that nothing ailed her. This is a manner in which the disease was treated by the said trustworthy doctor, for I was present when he offered his services.

The doctor, with an eagle's feather in his hand, seated near the patient, began immediately to hum a song very softly, at the same time he stroked with a feather the stomach of the woman. In this manner she was instantly delivered (it is necessary to believe it thus). So they ask our great doctors of the Little Rock if their music is of the same strength.

On the 15th I was within six miles of the Bayou of the Saline, where I met a company of fifty savages, who assembled about my fire in the evening. They wished to know of me whether Sarrasin was yet on the way and why he delayed, etc.

The 16th I met with another troop of savages as strong as that of the 15th, which we had journeyed with. The latter place was ten miles further on from the Bayou de Saline (The savages called this little river Wattisha Jinka). The evening of the 16th each watch his fire because of the excessive cold.

The 17th the savages had been to the chase; my interpreter and I had been eight miles further on to a place which the savages called Jasta Waditta.

The 18th it rained.

The 19th the Chief Tomojinka was ill, which required him to ride a horse on the march; all the doctors, sorcerers and physicians of the nation had been called together for the cure of this respectable good-for-nothing. They used songs and music about the prince, but Providence made the cure in a few days.

The evening of the 19th Sarrasin returned to us, while many braves in the party surrounded my fire. In the conversation with Sarrasin many questions were asked him about the terms of the treaty.

The 22nd we spent on the march.

The 23rd we came to the bayou of the Marshes. That is where a great many beavers were seen. The snow kept us there for two days. They had consecrated these two days to the chase and they had not been unlucky.

These poor savages suffered great misery on their journey. (I am speaking of the old men and old women and also of the little children). Almost all the long evenings, however, beautiful weather prevailed, and they danced around my fire, which lasted until the morning. In all their journeys these poor savages showed much contentment.

The surroundings of these bayous and little rivers of which I have spoken already are charming. The earth is also good. The vines grow luxuriously here on the hills and the mountains which are near. To have good vineyards it is only necessary to plant them and then let them alone; after a little there will come wine flowing in abundance.

The picture of the journey would have been curious if it had been painted with a good brush, but my best is very feeble. Nevertheless, I am going to try to give one an idea just as I traveled.

Picture to yourself first a mass of persons without any order carrying with them all sorts of things without value, little articles for the human race, but very precious to them, they say. I have noticed in this little nation three or four kinds of faith in God. There are those who worship the eagle, others a spirit of war which the ancients had left to them as a thing very sacred. Still others worshiped the pipe in the emblem of an eagle, which they called the pipe of peace.

Speaking a little of the manner of their march, one could see a party of women, as they marched, carrying on their backs, besides the cooking utensils, a child and other things. Some on horses carried kneading troughs, others riding astride held in their arms mangy dogs. Some rode little ponies, etc. When they camped I placed myself as near the center as possible in order to satisfy my curiosity. To be in the center of that company would have been disrespectful and impudent Necessity was the only guide of all; order and peace filled all our camp.

Many times I laughed and at others I was all astonishment, but nothing could surprise the unhappy Quapaws. If when they returned from the chase they found a piece of cooked meat, they gratified their appetite, and, their stomach well filled, sleep caused all their cares to disappear.

Cleanliness was rare in their camp. Imagine three to four hundred dogs; they were not provided for, as you might know, with the best of food. They certainly did not fail to eat with a great smacking, devouring all they found. Filth was everywhere. After the savages had thrown food to the ground, the dogs ate, licked their chops and licked basins and tin plates. They drank and returned again to the agreeable smell of the refuse which had stuck to the end of their noses, and to their lips. Judge of the rest, for this is not a weak sample. Let us here leave this filth and speak a little more of great Sarrasin.

The Chief and His God

Before his departure Sarrasin had set up his God, a little image six inches long, in the earth, and here is the language that he offered to him in the presence of his children. "My God, thou are also the God of our father, as we have been taught to believe. For it is He who speaks to us. He has told us also to abandon this country, and we are going to that which our friends have given us. I hope thou will follow us and be favorable to us in that new land, as thou hast been in that which we are leaving." Hekaton spoke a few words in the same manner.

In traveling I have noticed this in the person of the Lord Sarrasin. He carried his God with much care, but he was much more careful of the seven hundred dollars which he carried with him. "For," said he, "thieves will not attempt to steal my God, but I know well that if I do not watch

my money they will surely carry it off." And he never lay down until he had it in a safe hiding place.

From the 27th until the 4th of February the savages spent their time in the chase and in finding several men who had gone astray on account of the dense mist which lasted four days. It was there that I went in advance with Joseph Bonne, and we waited for the others at Washittaw (Ouachita). They had arrived there on the 5th of February. There Chief Hekaton rejoined us with all his children. It was in the evening that the savages again assembled themselves around my campfire. This was where Chief Hekaton told us he had lost three of his horses and that he believed that the Chattaws (Choctaws), whom they had met with some days before, had stolen them from him.

On arriving at the little Bayou of the Bear I had arranged to make the fire near a large cypress. In the night there had fallen a little rain. It was found that at the foot of this cypress a bear had strayed with her little ones, and the rain which had fallen in the night led us to discover her. She had been obliged to run and seek cover in a way which we heard very distinctly. The next morning we set ourselves to cut the tree, and when it fell, the great noise which the tree made upon the earth frightened this poor animal a little. The terrible animal and the two little ones, which were no larger than rats, were overpowered to our great joy. It was along this bayou that the savages had killed many bears.

A Great Indian Sorcerer

On the Washittaw we lost a woman. It was there also that I saw a great sorcerer, who did all he could to save the woman. But his medicine and his incantations were useless. Instead of being helpful to her diseases, they rather aided her death. After the death of the woman, it was necessary to remain there four days, for the husband was obliged to stay there to kill deer and get food for his wife. This is the custom of the savages, for they put food at the head of the dead who are buried, and other savages eat it. It was thus that they fed her.

We had started on the 8th to Washittaw, and we found ourselves the same day at the bayou which the savages call Ny Wassa Jinka, that is to say The Little Bayou of the Bear. The rain detained us there two days. It was there that I took the lead with Joseph Bonne and we found ourselves on the Red river the 13th. On leaving the said bayou we crossed a plain, superbly surrounded, ten miles long. If the earth had been a little richer, this piece of land would have been of great value, but it was a little too sandy. From there almost to the Red River, in the direction of the place where we had crossed, the ground appeared to be very sandy and not worth much. It was only on the bayous and creeks that one was able to find any fertile land.

Fear of the Caddo Indians

The savages did not start on until the 1st of March, and they had remained a long time upon the Red river without daring to cross it for fear that the Cadeaus would not grant to them the land which they had promised them last August. That Cattaws and other nations roaming in that country had made known to them that the chief Cadeau was going to dispute the treaty. If I had not forced them to go take possession of their place they would have remained on this side of the Red river

I have given information of almost all that passed at the time of the journey of the Quapaws to the land of the Cadeaux. I am also going to be content with saying only this."

APPENDIX B

Act of Quapaw National Council Mar. 23, 1893

Be it enacted by the Quapaw Nation, Open Council Assembled, That our first Chief John Medicine is here authorized and directed immediately after the passage of the "Act" by and with the consent and approval of our Second Chief, and our National Council to appoint (3) three members of our Quapaw Nation of Indians, as an allotment committee, and shall duly commission them in accordance with the provisions of this "Act."

Sec. 2. That said allotment Committee shall proceed, or take steps at once after their appointment, to allot to each, and every member of our Quapaw Nation of Indians now located in the Northeastern part of the Indian Territory, upon lists furnished them by our Chiefs, and Council, in and for said Quapaw Nation of Indians, and duly approved by the Hon. Secretary of the Interior, an "allotment" of land of (200) two hundred acres, (As near as may be, according to the present Government survey,—) out of our Common Reserve. To each person entitled thereto by reason of their being members of our Nation by birth, or whose adoption has been "approved" by the Hon. Secretary of the Interior.

All allotments to be selected by the Allottees, heads of families selecting for the minor children, and the Chief of our Nation for each orphan child. All differences arising between members of our Nation in making said allotments, shall be settled by our Chiefs and Council, subject to appeal to the Hon. Secretary of the Interior, Provided, that before the allotments herein provided for shall be made, there shall be set apart, a Tract, or Tracts of land not exceeding (400) four hundred acres, upon which the present Government School Buildings now stand, for the use and benefit of the said Government School, so long as it shall, or may be used for school purposes by the United States.

Sec. 3. That the allottees, members of our Quapaw Nation of Indians, and the land so allotted, shall be subject to such laws, rules and regulations, as the Hon. Secretary of the Interior, and the Congress of the United States may prescribe, in approving this "Act" of our Quapaw National Council. Provided, That in no case or event, shall the number of acres so allotted to members of our tribe or Nation, be decreased or diminished